1: Lowie E-5 (1926) 1939 NT20 Washo NT20

hunting, killed a deer, squirrel, or what not, and, delivering the following speech (Bill), gave his wife to eat:

> This time we are going to eat. This woman for a long time has not eaten meat. I am going to feed her. You, Washo, here you will cook it. Anything I find I'll feed the woman. All of you, you will cook. Cook, you will bring it here, then we'll all eat.

The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything. The mother did not drink any cold water after the delivery lest "it should kill her quickly."

According to Dave, no man was allowed near the woman in confinement. The navel cord was cut with a wooden knife as sharp as a razor. After the delivery the mother drank a sugar-pine potion "to make the blood come out." The father had to stay away; after the child's birth he bathed in a creek lest the baby die. He also gave some man a buckskin, which helped keep disease away from the infant. The mother stayed at home for about ten days; her month's meat fast was "in order not to raise up the blood again." A woman who had given birth to four children no longer observed this taboo (Jack).

People liked twins and sometimes laughed at one of them, saying, "That man does more work than others" (because he is double).

Barrett[1] reports that cradles were decorated differently in accordance with the infant's sex. This agrees with Paviotso data, but was not confirmed by Bill for the Washo.

After four or five months, an infant was put into a bigger and stronger cradle (Dave).

NAMES

Children were not named until old enough to talk. A child's funny saying led to a corresponding name, retained in later life. Jack was thus called A'abi, which has no meaning. Boys and girls bore the same kind of name. This custom of name giving has been abandoned altogether.

EDUCATION

The Washo did not strike naughty children, but merely talked to them. A father would make a little bow and arrows for his son and teach him to shoot squirrels. Stories were told only at night, when a boy might ask an old man to tell him a story, the elder answering, "Lie down, I'll talk to you." At last the child would fall asleep.

ADOPTION

A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant. A man who took a fancy to a little boy sometimes desired to have him for a son and married the mother.

PUBERTY

The most important dance was the girls' puberty ceremony, t'ewi'we. It was the only one witnessed by Bill. He said it was still common in Carson Valley, but had been discontinued in Antelope Valley for lack of girls. T'ewi'we and

[1] *Op. cit.*, 21.

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

285 The other border finish on coiled baskets has been found only on those of three-rod foundation and is in effect the above mentioned finish running in both directions so as to cross, and produce much the same appearance as the "herring bone" border found in the basketry of some tribes. Such a border is shown in plate IX, fig. 7.

FORMS.

285 192 Washo basketry shows a relatively wide range of forms, each with its specific native name. The following tabulation records these forms and the native terms for each and shows the differentiations made by the Washo in the various classes, as for instance in the burden basket, where a difference in technic or in fineness of weave and the resultant difference in use in each case calls for a special name.

Basket	tsiña'm
[482] Burden baskets	
Coarsely woven, plain-twined technic Plate XIII, fig. 6.	mama'i
Coarsely woven, diagonal-twined technic Plate XIII, figs. 4 and 5.	tatûba'bûli
Small basket, same as above	mamaiña'mi
Closely woven, diagonal-twined technic Plate XIII, fig. 3.	mugi'wut
Coarsely woven, unpeeled material, plain-twined technic Plate XIII, fig. 1.	ltma'gû, darû tso'hoi
[412] Seed beater, Plate XIII, fig. 2.	tapûli tugé'bûl
Handle of seed beater	ta'pûl
Body of seed beater	tugé'bûl acû
Winnowing basket	
Coarsely woven Plate XII, figs. 1 and 2.	tugé'bûl
Finely woven Plate XI.	mûda'i
[352] Cradle, Plate XII, fig. 3.	pi'kûs
Fish basket	metsayé'ûl

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

Mush cooking basket in diagonal-twined technic, cylindrical kûya'nda
Plate VII, fig. 2.

Small coiled basket of any form used for serving food tsiña'm
Plate VIII, figs. 2-5; plate IX.

Coiled basket of truncated cone form gi'ûleû
Plate VII, fig. 1; plate VIII.

Very small basket of truncated cone form, used as a cup and for serving food i't mahadas
Plate VIII, fig. 1.

Canoe-form or elliptical basket taiyûta'ti
(said to be a new form)
Plate X, figs. 1 and 4.

Small coiled basket with strongly curved sides and small opening tsiñam degîkûp*, dêûleli'we
Plate IX, fig. 3.

Burden baskets are, as a rule, very sharply conical. It is unusual to see one with even slightly rounded sides such as that shown in figure 4 of plate XIII. All are strengthened at the point of the cone by a few extra courses of three-strand twining. These baskets are used very roughly and the point soon wears through. It is then reinforced by a rawhide or buckskin patch as is shown in figures 3, 4, and 6 of the same plate.

The cradle is of the usual Great Basin type with detachable woven sun shade bearing a design indicative of the sex of its occupant. The one shown in plate XII, fig. 3, is a girl's cradle. The design usually employed on a boy's cradle is a series of diagonal parallel lines as shown in text figure 4.

DESIGNS.

The limited time available did not permit a careful study of Washo basketry designs which, in general, are fairly elaborate, as will be seen by referring to plates VII-XI. Much more elementary designs appear in the older baskets, indicating, as is borne out

*degîkûp signifies "curved in at the top."

285

EXPLANATION OF PLATE XII.

Figures 1 and 2. Coarsely woven open work winnowing baskets. Catalog numbers 18315 and 18314. Lengths 19 inches (48 cm.) and 22.6 inches (69 cm.), respectively.

285
352

Figure 3. Cradle basket. Catalog number 18302. Length 38.8 inches (99 cm.).

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

285

[352]

[p. 51]

5:Kroeber E-5 (no date) 1925 NT20 Washo NT20

CULTURE.

The customs of the Washo will undoubtedly prove interesting once they are known. Their habitat on the flank of the Sierra Nevada must have made them in the main Californians. But being over the crest of the range, they must have had something of an eastern outlook, and their associations with the Northern Paiute, who maintained direct affiliations with the tribes in the Rocky Mountains, and were apparently subject to at least some indirect influences from the Plains, can hardly but have given the civilization of the Washo some un-Californian color.

BASKETRY.

Their basketry, which is deservedly noted for excellent finish and refinement of decorative treatment, is of the central Californian order, with coiling predominating in fine ware (Pl. 55, *f*), whereas the adjacent Shoshoneans, like most of those of the Great Basin, incline to plain and diagonal twining. The nearest analogues are in Miwok work. Both single and triple rod foundations are employed. The shapes are simple; the designs are characterized by a lack of bulk that is typical also of Miwok patterns, as well as by a delicacy and slenderness of motive to which the Miwok do not attain. The direction of the coil is from left to right, as among the Miwok and Maidu; the edge has the herringbone finish of diagonally crossed sewing, where most California tribes, except sometimes the Miwok, simply wrap the last coil.

A twined and pitched water jar is no doubt due to Shoshonean influence. The conical carrying basket is either of plain-twined wide-spaced openwork of peeled stems, as in northwestern California, or unpeeled like the wood-carrying basket of the Pomo, or diagonally twined in openwork, or closely with a pattern. The nearer Californian tribes use chiefly a narrow mesh filled in by smearing over. Oval and triangular trays, elliptical seed beaters, and the like were of the types common to all the Sierra tribes and the nearer Shoshoneans; with the weave in plain or diagonal twining. The latter technique is in use also for cooking baskets. Three-strand twining is employed for starts and reenforcements.

The almost universal basket material is willow, with fern root (*Pteridium aquilinum*) for the black of patterns, and redbud (*Cercis occidentalis*) for red. The latter material was also used for warp and coiling foundation. It is said to have been imported from west of the Sierras.

Cradles are of the hooded basketry type described among the Yokuts. A band of diagonal bars or crosses—diagonals in two direc-

1/2 [This plate has not been processed -- Haeberlin]

5;Kroeber E-5 (no date)1925 NT20 Washo NT20

tions—is put on a boy's cradle, of rhombuses on a girl's. Occasionally the cradle and hood are covered with buckskin, as in the eastern Great Basin.

DRESS AND IMPLEMENTS.

Sinew-sewed deerskin clothes for women are mentioned, but may possibly have had the same recent and eastern source as the small sweat lodge. Their description as consisting of a separate waist and skirt sounds rather unaboriginal.

Rabbits were taken in nets of a 3-inch mesh, 1½ or 2 feet wide, and as much as 300 feet in length. These were hung loosely on stakes or bushes. Sometimes two were set at an angle. When the animals were driven, they became entangled in the sagging net, and had their temples crushed by hunters that sprang out from concealment. All hunts organized on a large scale were under the direction of the chief of the rabbit hunt, *pelew-lewe-tiyeli*, whose position was hereditary.

The bow was sinew backed and had recurved ends. The arrow was foreshafted, the quiver of deerskin had the hair side turned in. This indicates the usual north and central Californian type of weapon.

Piñon nuts, *tayum*, usually ground and boiled, were a commoner food of the Washo than acorns, *walil*, although these could also be gathered in some tracts and were obtained by trade from the west. The mortar was a hole in a bowlder, used without basketry hopper; the pestle usually an unshaped cobble. The metate was called *demge*. The mush-stirring paddle was called *k'a'as;* the looped stick which was used for the same purpose Yokuts-fashion, *beleyu*.

BUILDINGS.

The house was of poles joined in an oval dome, thatched with mats of tule, much as among the adjacent Northern Paiuta. In the mountains leaves or bark were used for covering. The winter house was a cone of slabs of bark, about 8 feet high in the middle and 12 feet in length, with a projecting entrance. It must have been very similar to the Maidu *kúbo*.

The Plains Indian type of sweat lodge, a pole frame temporarily covered with skins or mats, just large enough to sit in, and heated by steam, was used instead of the earth-covered Californian sweat house, it is said. This form is likely to be a recent one, introduced with the horse, or possibly a reflex of a ghost-dance movement.

The dance or assembly house with roof of earth was known to the Washo, who call it *dayalini;* but whether they built and used it, or had merely seen it in the west, is not clear.

is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have separate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904–1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal. Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu), Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (biali).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgumsʧwʧ) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbeshuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dayoliti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (melliu)
   b. breechclout (gumpoyabuwa)
   c. poncho (damu)
   d. skirt (tsilugʧl)
   e. dress (mangumtash)
   f. apron (imboshude)
   g. moccasins (moko)
   h. headband (ihʧpbeyʧgul)
3. Leggings (pʧkishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Hairnet of fiber cord (megodihʧp).
5. Round snowshoes (shumelli) with wood rim and bark or skin network.
6. Bracelet (mʧliuyʧk), necklace (umlʧsuk), and ear pendant of bone, plant, or shell (madap) beads (makau).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (saswasau), yellow (waltsatsini), and white (dipak) in mineral pigments and charcoal for black (wʧlyauwi).
9. Feathers (tsisuapo), especially of magpie or eagle.
10. Scratching bone for tattoos.

1/1 [see end plate V, following p. 74 — Analyst]

11. Bone awl (mibi?), needle (bebitsɬt) and threads of sinew, buckskin, and vegetable fibers. 412 283
12. Paint mortar. 415

C. Baskets (singam). See Barrett (1917, 17-24) for a discussion of Washo basketry. The tight weave, decorated, coiled works are recognized as being among the most beautiful baskets ever made. Plate V, A illustrates some baskets. 285

1. Twined conical burden basket used with a buckskin or two ply twisted rope carrying strap.
   a. Large open weave (mamayt).
   b. Small open weave (washtanam).
2. Twined scoop-shaped trays.
   a. Coarse open work winnower and roaster (tugabul).
   b. Close weave (modal).
3. Large coarse open twined pinecone bowl (itmago).
4. Three rod foundation coiled.
   a. Large conical cooking basket (giuleu).
   b. Small mush bowl (itmahadpa).
   c. Small shallow basket.
   d. Subglobular choke-mouth bowl (dɬgikup).
   e. Water bottle (possibly one rod foundation) with a pitch covering (hɬtip).
5. One rod foundation coiled.
   a. Close (singam).
   b. Ribbed (beyudste). [291]
6. Woman's hat ? [352]
7. Baby baskets.
   a. New born infant type. [412]
   b. Regular hooded flat type (bikus).
8. Seed beater (tapuli tugabul). [415]
9. Spoon (itdamkut). [226]
10. Fish trap.

D. Hunting and fishing gear. 44
1. Straight bows (baiohat) of yew or pine wood. One variety was sinew backed. String of sinew (dideu) or fiber (dumbeyɬgi).
2. Arrows (mɬakisit) of rosewood, reed, and willow (himo).
3. Arrowpoint (ma?sete) made by sharpening the end of the shaft or an insert piece that fits into the end of the shaft or by tieing on a small obsidian (petsega), chert, or other stone point with sinew. [237]
4. Three tail feathers (tsisuapa) were used on the arrow.
5. A quiver (itpatsu) of buckskin. [412]
6. A flint flaker (itbeyuk) of an antler tip used with a buckskin pad.
7. Grooved arrowshaft smoother (maahoni) of abrasive sandstone or volcanic pumice. [283]
8. Fish harpoon (beyako) with wood shaft and detachable point tied to the shaft with fiber cordage. [227]

824 [291] [513] [854]

Sagebrush bark was used for several things in addition to the sock and leggings. Rolled and sewed loose it served as a mattress. It was plaited into a mat and was also used as a diaper, baby pad, and women's napkin.

481 [824]

Snowshoes (shumelil) were made round with a slight tail of manzanita or other wood with buckskin, deer sinew, or bark for webbing. A piece of wood about 5 feet long was bent round when it was green, the ends tied and cut or burned, and was put between two flat rocks to dry. The final diameter of the loop was from 14 to 18 inches. Usually a buckskin strip three or four inches wide was twisted until it was about an inch wide and this was then plaited vertically and horizontally across the circle of wood forming an open network. The foot was lashed to the middle of the netting and a pole several feet long was used to aid in support while walking.

352 [824] [856] [531]

A willow basketry cradle (bikus) was made in triangular outline with a heavy willow across the top and along the edges and twined vertical rods. A horizontal reinforcing rod ran across the back, 12 inches from the top of a large cradle, where the hood and the carrying strap attached. The hood or sun shade (ma?yodop) was twined with pendants of shell or beads suspended from the front "to prevent the child from becoming cross-eyed." The ma?yodop carrys a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for girls. A temporary baby basket was also made for a newborn child with an oval back, woven sides at the head end, and no hood.

854 352 [824]

A sagebrush bark pad was put down and the infant, wrapped in a small rabbit skin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

Cradles were made in a variety of sizes and a child was put in a larger cradle when it outgrew the one it was using at the time. A child may have as many as five cradles. One large cradle from the Genoa Museum measured 11" wide at the top, 3 1/2" at the bottom, and 32" long. It had 11 weft and 38 warp elements at the center. Plate V, D illustrates a basketry cradle.

302 [291]

Headwear consisted of a knotted hair net (megodih¢p) of twine worn only by the men, headbands (ih¢pbey¢gul) of deer skin or a fur piece, and feathers (tsisuepo). There was considerable individual variation in hair dressing and there was no one style for men or for women. The front and at times the sides were cut to form bangs. It was worn long, past the shoulders, possibly parted in the middle. It was also made into one or two braids, the braid held by sagebrush strands. If one braid, it fell behind and if two they usually fell in front over the shoulders. Another way was to tie the hair in a knot at the back of the head.

846
527
[431] A feast terminated the period (one or two months) during which the
[605] mother was not permitted to eat meat. Gifts were given away and it was par-
[852] ticularly important for the grandparents to be present, the food being passed to them first. The mother at this feast ate meat again and a little ritual was performed for the baby.

854 The baby was often rubbed with soft sagebrush, which after use was
302 thrown eastward. If it was a girl her forehead and cheeks were painted with red ocher. If it was a boy his nose and chin were painted with a white pigment (dibek).

352 The first cradle was used on the day of birth and a new cradle was
854 used after each bath during the mother's confinement. These temporary cradles are quite different from the permanent cradles in having an oval back, woven sides at the head end, and no hood in front or crossbars on the back. The temporary cradles are not used today and are rarely seen. 5

The baby was placed in its first permanent basketry cradle at the end of the mother's confinement, and new larger cradles were used as the child
[757] grew. Up to five cradles may have been used before the child began to walk. The hood or sunshade (mafyó·dop) of the cradle had pendants of shell or beads suspended from the front "to prevent the child from becoming cross-eyed."
[531] Hank Pete said that the baby's umbilical cord was tied to the front of the hood for this purpose. The hood still carries a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for a girl.

854 A sagebrush bark pad was placed in the cradle and the infant, wrapped in a small rabbitskin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

843 If a miscarriage occurred the fetus was disposed of in the same manner as the placenta and umbilical cord and the same beliefs attended this act.
[754] One woman was careless enough to allow her mother-in-law, who was angry with her, to see the disposal of the fetus. It was believed that the mother-in-law had either destroyed it or turned it over and buried it in another place, because this woman never had another child and was in poor health after the miscarriage.

845 A stillborn baby was buried in warmed ground and the baby basket
847 was placed in the crotch of a tree, or merely thrown away. Abortion was effected by applying pressure to the abdomen. The men are said to have objected to this.

5 Susie Dick made one of these cradles for
A Grace Dangberg.

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	K2	Kh	To	To	Pa	Wa	At	Sa	Tg	Wi	Kl	AI
665. Twined-bark mat	-	-	-	-	-	-	-	+	-	-	-	-	-	-
666. Pine sod	-	-	-	-	-	-	-	+	-	-	-	-	-	-
667. Earth	-	-	-	-	-	-	-	+	-	-	-	-	-	-
668. Doorway	-	-	-	-	-	-	-	+	-	-	-	-	-	-
669. Side	-	-	-	-	-	-	-	+	-	-	-	-	-	-
671. Flush with wall	-	-	-	-	-	-	-	+	-	-	-	-	-	-
673. Fireplace inside	-	-	-	-	-	-	-	+	-	-	-	-	-	-
674. Pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-
675. Smoke hole in roof	-	-	-	-	-	-	-	+	-	-	-	-	-	-
House Interior														
676. Bed of: grass or brush	+	+	+	+	+	+	+	+	+	+	+	+	+	+
677. Twined bark	-	+	+	-	-	-	+	-	-	+	+	+	+	+
678. Twined-rush mat	-	+	+	-	-	+	+	-	-	+	+	+	+	+
679. Furs	+	+	+	+	+	-	-	+	-	-	+	+	+	+
680. Skins	+	+	+	+	+	-	-	+	-	-	+	+	+	+
681. Woven-fur blanket	+	+	+	+	-	+	-	+	-	-	+	+	+	+
682. Bedcovers: woven-fur blanket	+	+	+	+	+	+	+	+	+	+	+	+	+	+
683. Furs sewed together	-	+	+	+	+	+	+	+	+	-	+	+	+	+
684. Tanned skins	+	+	+	+	+	+	+	+	+	-	+	+	+	+
685. Indoor storage pits	-	-	-	-	-	-	-	-	-	-	-	-	-	-
686. Indoor storage bags	+	+	+	+	+	+	+	+	+	-	+	+	+	+
687. Special storehouse	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Sweat House (nasawavi)														
688. Wicking-Type Sweat House	+	+	+	-	+	-	+	-	+	+	+	+	+	+
689. Domed willow frame	+	+	+	-	+	+	+	-	+	+	+	+	+	+
690. Covering: mats	+	-	-	-	-	-	-	-	-	-	-	+	+	+
692. Grass	+	-	-	-	-	-	-	-	+	+	-	-	+	+
693. Brush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
694. Skin	+	-	-	-	-	-	-	-	-	-	-	-	+	+
695. Canvas	+	+	+	-	+	-	-	-	+	+	+	+	+	+
696. Earth	+	+	-	-	-	-	-	-	+	+	-	-	-	-
697. Pine "sod" (needles)	+	-	-	-	-	-	-	-	-	-	-	-	-	-
698. Pit, 1 foot deep	-	+	-	-	-	-	-	-	-	-	-	-	-	-
700. Door: on any side	+	+	-	-	+	+	+	-	+	+	+	+	+	+
700a. Of hide	+	+	-	-	-	+	+	-	+	+	+	+	+	+
701. Of twined brush	-	-	-	-	-	-	-	-	-	+	-	-	-	-
702. Of twined bark	-	-	-	-	-	-	-	-	-	+	-	+	+	+
703. Of twined grass	-	-	-	-	-	-	-	-	-	+	-	+	+	+
704. Conical-Type Sweat House	-	-	-	-	-	-	-	-	-	-	-	-	-	-
712. Gabled-Type Sweat House	-	-	-	-	-	-	-	-	-	-	-	-	-	-
714. 2 interior posts	+	-	-	-	-	-	-	-	-	-	-	-	-	-
715. Ridgepole	+	-	-	-	-	-	-	-	-	-	-	-	-	-
717a. Built against side of hill	+	-	-	-	-	-	-	-	-	-	-	-	-	-
718. Roof covering	+	-	-	-	-	-	-	-	-	-	-	-	-	-
719. Brush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
720. Grass	+	-	-	-	-	-	-	-	-	-	-	-	-	-
721. Earth	+	-	-	-	-	-	-	-	-	-	-	-	-	-
722. Door	+	-	-	-	-	-	-	-	-	-	-	-	-	-
724. Flush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Sweat-House Operation and Use														
727. Heating by: fire inside	-	-	-	-	-	-	-	-	-	-	-	-	-	-
728. Rocks (heated outside)	+	+	+	-	+	+	+	-	+	+	+	+	+	-
729. Pit for rocks	+	+	+	-	+	+	+	-	+	+	+	+	+	-

NWA 342
NWA 352
NWA 343
NWA 345
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[p.379]